

contrary to the advice given. It is a revelation from the Lord, and He in His goodness has given it unto us for our good, knowing as He does, what is best, both bodily and spiritually. Shall we then follow His counsel, and continue to do that, or take those things into our systems that He has said are injurious? I hope that we will be strong in our determination to keep the Word of Wisdom and to do it not only to please our Heavenly Father, but because we know that what He says to us is for our own good. We will not lose any pleasure by it. There may be a little self-denial to those who have gotten into the habit of using things that are forbidden, but even self-denial gives joy and pleasure.

May the Lord bless His Saints; may Zion grow; may truth spread; may the time hasten when the laws of God shall be known and obeyed; I ask it in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

If I may be indulged just a moment. The reason undoubtedly why the Word of Wisdom was given—as not by “commandment or restraint” was that at that time, at least, if it had been given as a commandment it would have brought every man, addicted to the use of these noxious things, under condemnation; so the Lord was merciful and gave them a chance to overcome, before He brought them under the law. Later on, it was announced from this stand, by President Brigham Young, that the Word of Wisdom was a revelation and a command of the Lord. I desired to mention that fact, because I do not want you to feel that we

are under no restraint. We do not want to come under condemnation.

The congregation sang the hymn:
 Redeemer of Israel, our only delight,
 On whom for a blessing we call,
 Our shadow by day, and our pillar by night,
 Our King, our Deliv'rer, our all!

Benediction was pronounced by
 Elder Walter P. Monson.

Conference adjourned until 2 p.m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., President Joseph F. Smith presiding.

The congregation sang the hymn:

Guide us, O Thou great Jehovah,
 Lead us to the promised land,
 We are weak, but Thou art able—
 Hold us with Thy powerful hand.

Prayer was offered by Elder Andrew Kimball.

The congregation sang the hymn:

The Spirit of God like a fire is burning!
 The latter-day glory begins to come forth;
 The visions and blessings of old are returning,
 And angels are coming to visit the earth.

PREST. CHARLES W. PENROSE.

The great privilege of earthly life in the last dispensation—God's predestination—Necessity of harmony with Deity—Christ's spirit pre-existent—Knowledge and power—Work of His true disciples—Obedience to eternal principles the way to eternal glory—Effects of disobedience—The ultimate redemption of mankind in different states of salvation—Rules of the United Order applicable today—Exhortations to lives of purity, honesty, fidelity and union—Ultimate triumph of light and truth.

I consider it a great privilege to

be permitted to be present on this grand occasion, to see so many Latter-day Saints gathered in this tabernacle, in spite of the unfavorable weather that is not encouraging to people traveling or coming together in conference. To me it shows great interest on the part of the people, to assemble in such numbers as we have seen them here today, particularly this morning, to listen to the voice of the Spirit, through the servants of God; and I feel sure that all who came here this morning were well repaid. I was, for one; I enjoyed the spirit of the meeting and the instructions that were imparted, and I hope that all of us who were present, as was invoked in the benediction when we dismissed, will carry with us, wherever we go, the influence that was felt this morning, and endeavor to carry out the instructions imparted, and to encourage others to do so, particularly people who were not able to be here.

It is a very great privilege to dwell on the earth in this last dispensation. I believe with all my heart that this has been arranged by our heavenly Father. I believe in the doctrine of predestination—not that doctrine as it is taught in some of the so-called “Christian” sects, but I believe in the doctrine taught in the old scriptures as well as in the new, that before the foundations of the earth were laid, plans were prepared in regard to the peopling of the earth and the accomplishment of the Divine purpose in sending the sons and daughters of God to dwell on the earth in the flesh. I believe in the doctrine taught by the Apostle Paul, on Mars Hill, “that God hath made of one blood all nations of men, for to dwell upon the face of the earth,

and hath determined the times before appointed and the bounds of their habitation.” So that we did not come here by chance but by design. But the Lord foresaw what would occur on the earth; He understood when our parents, “our first parents,” as we call them, were placed in the Garden of Eden what they would do. But He was not personally instrumental in their disobedience, any more than He is in the obedience rendered to his divine commandments. He gave the command and left our parents to act upon their own agency, to do as they desired, or as they willed. All was foreseen by our Heavenly Father, and knowing that death would be introduced in the world among its inhabitants, through the transgression of the first pair, He saw that there should be a means provided for redemption, and so Jesus—that is His earthly name, Jesus, our elder brother, called in the scriptures “the beginning of the creation of God,” “the first-born of every creature,” was chosen to be the Redeemer, to come on the earth at the time appointed and in the place appointed; and He came and performed the work allotted to Him. He did that of his own free will and choice. Sometimes, feeling the weakness of human nature inherited from his mother, he was inclined to shrink from the terrible task imposed upon Him; but He came with one principle firmly established in his soul, which was the necessity of implicit obedience to the Divine Father; so He said: “I came not to do my own will but the will of Him that sent me.” He performed the work allotted to Him, as the Father foresaw He would, but it was left to Him, to His own individuality, to His own choice to

do or not to do that which He was commanded to perform.

Now, I merely speak of that as a sample of what we believe, as the Apostle Paul taught, that this selection has been in the mind of Deity, was in the mind of the Father before the world was; and so at different periods in the history of the world, persons selected by the Almighty were sent upon the earth to tabernacle in flesh and perform missions that were necessary for them to undertake. I believe that in reference to the prophets who were raised up and to other mighty men in other positions in life—in civil office, in military affairs, in literary and poetic life. I believe that the poets and philosophers, and sages, as well as the military heroes, wise statesmen and grand leaders of the different centuries, were sent upon the earth at the right time, that they might be able to perform the works that were needful to be done, to carry out in the end the Divine purposes of our Heavenly Father. I believe that He has left the children of men to perform the missions allotted to them or to carry out their own inclinations and wishes and desires, to be obedient or disobedient, as they wish, and that in the end the result will be that the Father will overrule all that is done or left undone, that all things that occur in the history of the children of God will be overruled by our Eternal Father to accomplish the great end and design and purpose which He had in view in sending us here. That, in a few words, is the salvation, the immortality and eternal life of man—man in the capacity of a spirit and a body united; man capable of enjoying all things which the universe brings forth; man able to obey the

commandments of God, or to disobey them, so that we all might learn the virtue of obedience and the folly as well as the wickedness of disobedience, to learn the great lesson that obedience to eternal principles, eternal laws, brings happiness, power, advancement, development, preparation for higher and higher and higher stages of being, and that disobedience brings about the contrary. That is the great end in view. So I believe that in these latter days our Heavenly Father, in bringing about "the dispensation of the fullness of times," sent such spirits to the earth as would be capable of leading out and carrying on the great and mighty work, the greatest of all dispensations on this globe.

I say, then, that we are privileged to be living on the earth in these latter days. I feel that way in my soul, and I am thankful to my Heavenly Father that I have had the opportunity of coming upon the earth at a time when the fullness of the everlasting gospel has been restored, and authority to preach it and to administer its ordinances and to prepare the way for the coming of the King of kings has been brought about, and that I have had the opportunity of coming here in this good time. I am thankful to God that in my youthful days I was able to see the beauty, to some extent at least, of the gospel thus revealed, that my eyes were opened to see it, while all to whom I was related were blind in their minds in regard to it. I believe that in the providence of God I have come on earth in the last days and that there was a work for me to do, and I am glad I have been trying to do it to the best of my ability, ever since I received the gospel, and

that today I am privileged to stand in fellowship with my brethren and sisters in the Church of Jesus Christ of Latter-day Saints, and still be able to do something towards furthering the purposes of our Heavenly Father in this great dispensation. So I am glad to be here today. I am glad to mingle with brethren and sisters who also have received the light, who have not rejected the truth, but who received it eagerly, with honest hearts, and most of whom have endeavored to do their very best to build up the kingdom of God on the earth and to accomplish the purposes of our Heavenly Father, to be in union and harmony with Jesus Christ, our elder Brother, who, as He declared Himself to the Prophet Joseph, or through him to us, was "in the beginning with the Father and was the first-born." We are his brethren and sisters in the spirit, in our first estate, being born of our Eternal Father who begat us. We are the begotten of the Lord, in the spirit; but Jesus, the Christ, was the first begotten in the spirit and the only begotten of the Father in the flesh.

I say it is a blessed privilege—to be in union and harmony with that great and mighty Being. If we only had the history of our Savior before the world was, before He received the command of the Father to go down and take of the elements and organize them, if we knew how long He had existed in his organized spiritual state, and the works that He had seen, that the Father had produced, we might be able to understand why He was actively engaged in the beginning of the earth, and why He was appointed to do the work that He had to do, and why that "through Him

and by Him and of Him the worlds were made" and that the revelations of the Father to us on this globe have all come by and through Him. But that history is shut out from our minds, whether we knew anything about it before we came here or not. I presume we knew a good deal, if we did not know it all; but when we came here, like Him, in our humiliation, our judgment and knowledge of the past was taken away, or rather obscured by means of the flesh into which we entered. But He was a great and mighty Being; He was the first-born, and when He was on the earth in the flesh, He said: "The Son doeth nothing but what the Father doeth, and He doeth nothing but what He seeth the Father do; for whatsoever the Father doeth, that the Son doeth, for the Father loveth the Son and showeth unto Him all things that He himself doeth; and He will show Him greater things than these, that ye may marvel." From that we learn from His own lips that before He came here He not only was the first-born, but the Father bestowed upon Him great knowledge and understanding, opened His eyes to see, and showed Him so that He comprehended the purposes and works of the Father, and patterned after them as far as He had the opportunity. And He has promised that the time shall come when the works that He did shall be done by His disciples, those that believe in Him: "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do, because I go to the Father."

So, if we are in harmony with Him, my brethren and sisters, and are willing to receive the word of the Father, through His beloved

Son, who understands and comprehends and knows and has been intimate with the Father in all His great works and comprehends them, if we will be in harmony with Him we will find ample opportunity by and by to learn what He has learned, for it will be imparted unto us. The same spirit, by which He was able to understand and do the works that He accomplished, is given to us, by measure, so to speak, and by and by, if we are prepared for it, we shall receive it in fullness and be clothed upon with the glory of God, with the light of the Lord, that proceeds from His presence, and all the endowments and powers and gifts that come by its full possession. That divine spirit of revelation will be ours to enjoy forever, and there will be no end to the increase of our intelligence and wisdom and knowledge and dominion and power and might, or to the increase of our posterity in worlds without end. Now, these things have become facts in my mind, and I presume they are the same in the minds of the majority of the brethren and sisters gathered here on this occasion, particularly the older members of the Church, who have had experience in it and have been in the ministry and have carried the Gospel to other parts of the world and have brought souls unto Christ. We should endeavor, as far as we have the power and opportunity, to impart these things to others, to teach them to our children, that they may grow up in the ways of the Lord, that they may live so that their eyes will be open to the true light, so that there will be no obstruction between them and the Eternal Father of us all; for though we are the fathers of their flesh, the

real Father of their spirits, their organized, intelligent being, is our Father as well—our Father and our God and theirs also.

Now, as the children of the Lord we meet here in conference, and it is a great privilege to be allowed to be here with a good degree of health and strength, with a desire in our souls to do right. I believe that is the spirit that fills the bosoms of this congregation, our brethren who have come from a distance, the Saints that have gathered in from the various stakes of Zion to worship the Lord in the beauty of holiness. As Brother Lund told us, this morning, it was a great blessing and privilege to come up here as ancient Israel did to Jerusalem, once or twice a year at any rate, and receive instructions through the appointed channels. I was pleased to see the attention that was paid to the remarks made by our president this morning; the congregation was interested. What we heard from him was plain and clear and satisfactory, and it was practical; and our religion is in all respects practical. Every truth that has been revealed, although it may be called psychological by some people, and may be viewed as beyond the sphere of mortal life, yet it is all practical; there is something connected with it to do. When we learn a truth, whether it relates to the heavens or the earth, it becomes our duty to make it a part of ourselves and to carry it out in our practical lives, to bring it down to our present conditions and circumstances. To learn the mind and the will of God and then to do it, that is the duty of every Latter-day Saint; and we are here on the earth in this great dispensation, not merely to receive the truth and re-

joice in its light, and in the splendid feelings and communion that we have with the powers on high if we obey the commandments of the Lord, but to help to build up God's government on this earth.

The time is to come, so we read, when every knee will bow and every tongue confess that Jesus is the Lord, the Christ, to the glory of God the Father. What a splendid prospect to have in view! What a grand goal to reach, to aid in bringing about the redemption of the human family. Before that time can come, those that are wicked and corrupt and evil-minded, and who will not be obedient will have to reap the consequences of their own acts. I might repeat the words of the Apostle Paul: "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap;" and although forgiveness may some time come to the disobedient, first of all they will have to pay the penalty of their disobedience, that they may be brought fully to understand the necessity of implicit obedience to the right and the truth; for everything that God reveals is right and true and beneficial. But the time is to come, away in the distant future, when the inhabitants of the earth, all who have dwelt upon it, with the exception of a few who are unredeemable, will be brought to bow the knee willingly; not by compulsion, not by coercion, not by constraint, but willingly bow the knee to King Immanuel and worship God, the true God, the Father, in Christ's holy name, and be willing, perfectly willing, to render obedience to his commandments. Of course, the condition in which they will dwell will be consequent upon their doings when they were in the flesh.

They cannot all be in the same class; that is impossible. There is a difference in the degrees of intelligence. Every one of them has his own identity. Every son or daughter of God has a special identity, and that will always be had. We will not all be of the same height or breadth, nor be exactly of the same outward appearance or of features, but every one will be himself, and we will be cultivated and advanced and developed on our own lines. If sinners are only fit, after punishment, to enter into the Telesstial world, there will be no end to the progress along telesstial lines; but those who thus come forth will be "bodies telesstial and not bodies celestial," and there will be progress on every line and kind of being, for that is the order of the universe. Light and truth will come to us as fast as we are willing to receive it and obey it and put it into practice. That is what we should understand now; and when we come to conference we should come here prepared in our souls to receive good counsel, and then, when we go away, carry it out every day, right where we live, and to do that which is right, to avoid that which is wrong, to listen to the instructions of the man who stands at the head of the Church and his brethren in council who are called upon and authorized to give us advice.

Now, the Apostle Paul, whom I have quoted from two or three times this afternoon, had something to say to the Saints in his day in regard to the progress they ought to have made; he said: "Now, when for the time ye ought to be teachers it is needful that one teach you again which be the first principles of the oracles of God, and to give you milk when you ought to be old

enough to have meat," or words to that effect. What did he mean "for the time?" Why, for the time that they had been Saints, members of the Church. For the experience that they had had they ought by that time to have been in such advancement that they could be teachers, but they had to be taught again which were the first principles of the oracles of God; and the apostle went on to describe which are the foundation principles of the Gospel: "Repentance from dead works, faith towards God, and the doctrine of baptisms and of laying on of hands, and of the resurrection of the dead, and eternal judgment;" and then he said they were to go on to perfection; "and this will we do," said he, "if God permit."

A few days ago, in the Historian's Office, I came across some doctrines and principles, rules of order that were laid down by the President of the Church for the obedience of the people at the time when we, all of us old members, entered into what was called the United Order, by baptism. Certain rules were given to us, and we agreed that we would abide by them. I thought it would be a very good thing to call the attention of the brethren and sisters to some of these rules, which I will do as briefly as I can, so as not to take up too much time; so that we may come back to some of these simple things that you and I covenanted to do, and see how they fit in with the instructions that were given to us this morning by President Smith:

"First: We will not take the name of Deity in vain, nor speak lightly of His character or of sacred things."

Now, brethren and sisters, whether you were baptized at that time or not, that is a rule that you should observe; that is one of the commandments of the Lord to us, to Latter-day Israel. And, by the way, we need not be tied up always to that which was told aforetime; we are living in a day of revelation. As was explained by the brethren this morning, the book of Doctrine and Covenants contains revelations direct to us in our time, given from the Lord, just as much scripture as anything a thousand or ten thousand years old, and one of these scriptures teaches us that we should not take the name of Deity in vain, nor speak lightly of His character or of sacred things. Sometimes we are in the habit of being jocular about things that are sacred. That is not right; we should hold them sacred and hold the name of Deity sacred. It always gives me a jar when I hear the name of Deity taken lightly or in a profane way. Sometimes in some of our theatres, expletives are used in which profanity is made manifest. I dislike it very much, and Latter-day Saints ought never to descend to this custom that is had among certain classes of "Gentiles," as we sometimes call them, or as they call themselves.

"Rule two: We will pray with our families morning and evening, and also attend to secret prayers."

Are you carrying that out, brethren, you that made that promise and covenant? and you that did not, have been taught that this is part of your duty. The teachers are sent around, or priests rather, acting as teachers, to urge this upon the Saints. The priests are required "to visit the house of each member

and exhort them to pray, vocally and in secret, and attend to all family duties." Now, remember that this is incumbent upon you, if you want to carry out the commandments of the Lord revealed through the Savior of men.

"Rule three: We will observe and keep the Word of Wisdom, according to the spirit and meaning thereof."

President Smith explained this morning what President Young had to say upon the spirit and meaning of the Word of Wisdom. Don't let us forget that, but carry out in our lives that which we have agreed to do.

"Rule four: We will treat our families with due kindness and affection, and set before them an example worthy of imitation. In our families and intercourse with all persons, we will refrain from being contentious or quarrelsome, and we will cease to speak evil of each other, and will cultivate a spirit of charity towards all. We consider it our duty to keep from acting selfishly or from covetous motives, and will seek the interest of each other and the salvation of all mankind."

That is good doctrine, is it not? no matter where it came from; and we should live according to this, abstain from contention and disputations. Sometimes we have a little of that in our midst, and upon subjects that are not worth contending for, little points of doctrine that do not affect our present and will not affect our future, brought up for discussion sometimes in our theological classes, and in our quorum meetings, and they are not worth spending time on, and sometimes brethren write about these things up direct to the president of the Church, when all such questions that are sent up ought to be solved right where they are, in

a local capacity, by the help of the bishop, or the president of the stake or some of the good brethren who are acquainted with these points, and they should not be sent up to bother and trouble the president when they are of no particular value or use or practicality. And when you do write, if you have to write, brethren and sisters—for we get letters from the sisters—don't take a poor, miserable lead pencil and rub it over the paper with characters that one cannot decipher without a magnifying glass; be kind enough to write with ink, if you write at all, and write so plainly that anybody might read it. Now, brethren and sisters, let us observe this in our homes, in our families. Our religion is practical. In the home, where we dwell, that is the place where we should be religious. Be kind and affectionate one toward another, bear with each other's infirmities and weaknesses, and overlook the little flaws that you may see in each other's character, and observe the good things. We are all fallible, all liable to be mistaken, all liable to act out the "Old Adam," as it is sometimes called, in us; but we have to learn to be Saints of the Most High, following in the footsteps of Jesus Christ, our Redeemer, that we may be one with Him, and by and by may dwell with Him in glory.

"Rule five: We will observe personal cleanliness and preserve ourselves in all chastity, by refraining from adultery, whoredom and lust. We will also discountenance and refrain from all vulgar and obscene language or conduct."

Brethren, have you kept that covenant? Don't you sometimes indulge in conversation, in language that does not comport with your

position as Latter-day Saints, to say nothing of holding the priesthood of the living God? Don't forget this injunction, to abstain from vulgar language, anything that is obscene and improper. If you indulge in these things it will bring with it a spirit that belongs to that kind of conversation, but if you want to preserve the spirit of purity and chastity and virtue and holiness before the Lord, abstain from that kind of conversation.

"Rule six: We will observe the Sabbath day to keep it holy, in accordance with the revelation."

I am sorry to say that this is not fully carried out in Israel. I don't want to find fault, but I know that sometimes we are derelict in this matter. Observe the Sabbath day, according to the revelation. What do the revelations say on it? Read the fifty-ninth section of the Doctrine and Covenants. The Lord says we are to go to the house of prayer on His holy day, that is, the first day of the week, that is the Lord's day. On that day we are to go to His holy house, and we are to offer up our sacraments and pay our devotions to the Most High; "and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words that thy joy may be full." Don't let us forget the Sabbath day to keep it holy, and to teach that to our children, for so we are commanded of the Lord besides what I have read here in these rules.

"Rule seven: That which is committed to our care we will not appropriate to our own use."

If that had been carried out by some of our friends they would

have saved themselves a vast amount of trouble and disgrace. When anything is committed to our care, we have no right to appropriate it to our own use, no right to borrow it, no right to invest it for our own benefit. If public officials, all of them, would follow that out, some of them would save themselves from the penitentiary; all who misappropriate the property of another will eventually get into disgrace, and they might save themselves from that disgrace if they would observe that rule, which is proper for all people whether in public or in private life. Young men, in this congregation, if ever you come into positions where you are entrusted with funds belonging to the public, or to any corporation, or person other than yourself, remember that you have no right to appropriate it to your own use; it belongs to the use for which it was designed in the beginning.

"Rule eight: That which we borrow we will return according to promise, and that which we find we will not appropriate to our own use, but seek to return it to its proper owner."

Don't forget that. If you find money in the street or in the car, that does not belong to you, you have no right to appropriate it to your own personal use; and if you borrow money and agree to pay it on a certain day, pay it, or if you cannot, be sure to communicate with the lender that he may understand that you are not going to ignore him and your promise. Many do make such promises, sometimes put their hands to notes and pay little attention towards repaying that which they have borrowed, but if this rule were carried out which we agreed to follow, we

would save ourselves and other people a great deal of annoyance and sometimes great financial loss. When you borrow, return that which was lent to you.

"Rule eleven: In our apparel and deportment, we will not pattern after nor encourage foolish and extravagant fashions, and will cease to import or buy from abroad any article which can reasonably be dispensed with, or which can be produced by combination of home labor."

We are trying to carry this out, to a small degree, but not to the extent that we ought to do. Patronize home manufactures, promote home manufactures, do all you can to produce right in the midst of Israel that which Israel needs, and you will be the better off for it financially, and you will feel the better for it spiritually.

"Rule twelve: We will be simple in our dress and manner of living, using proper economy and prudence in the management of all entrusted to our care."

There are some few other rules here that I will not take the time to read, because they are mixed up with some things we had to do in that Order I have referred to; but all I have read to you, it seems to me, are appropriate to be brought to the attention of the Latter-day Saints now. I would to the Lord that all our girls and women who indulge in these modern immodest fashions had heard the instructions from our president this morning. The trouble is that those kind of persons do not come to meeting as much as others, but we can carry these counsels with us and impart them to others, and mothers in Israel can use their influence with their girls to dress modestly and properly, and, as far as possible,

from such material and labor as can be had at home. We do not need to send to Paris, to the demi-monde, to get a fashion. Indeed, the mothers in Israel, the sisters of the Relief Society, and the Mutual Improvement Associations should endeavor to have such fashions in dress as will be modest and proper and be for the purpose for which dress is made—not to display the form divine but in some respects to conceal it, and to have dress suited to the individual, not to be all running in one style, as if you had to pattern after the fashions of the world. Years ago these instructions were given by President Brigham Young and other leaders in Israel, and it would be a good thing if our Saints today could be brought to see the impropriety of the kind of dress that fashion calls for out here in the west. Respectable ladies in the East and in Europe do not pattern after them, because they know whence they proceed; they come from that order of women that the President alluded to this morning, and it is a shame and a disgrace to our beautiful, modest, nice girls to be attired or half-attired in such fashion. Brethren and sisters, let us do in kindness all that we were advised to do this morning and get our girls and our sisters to dress themselves modestly and properly.

Now, you may say that all these are little things. Yes, they are; but the world is made up of little things, and comfort and joy and salvation are made up of little things, things that are necessary, things that are expedient. Let us remember this, that we people in the latter days, sent down upon the earth to build up the kingdom of God in the dispensation of the full-

ness of times, should take today what the Lord reveals, take today the counsel that is given, take the policies and projects and plans that are revealed today, whether they are in accordance with olden things or not. But we shall find, when we compare the spirit and teachings and real principles that are given to us in the latter day, that they are in accord with that which was revealed of old. Principles never change, through all the eternities, but policies do, and should, according to circumstances.

I have occupied more time than I intended to and, perhaps, too much for this afternoon meeting. Excuse me if I have. God bless you, brethren and sisters. May His peace be with you. I thank God with all my soul that I am with you in the building up of this great latter-day kingdom. There is nothing like it anywhere. There never was anything to be compared with it, for its magnitude, for the intelligence and light and truth revealed, for the purposes of God made known, and these are only the beginnings of good things. Light and truth will be made manifest, and principles of eternal life will come down from the skies to us, through the appointed channels, and Israel will grow and multiply and increase in numbers, in influence and in power, and by and by fulfill the ancient predictions and be the head and not the foot. I thank the Lord for the inventions and developments among us, for the disposition to grow and increase in all that is good, for the musical talent that we have, for the abilities manifest in various directions which I will not take time to enumerate; all these things come from our kind, wise, Heavenly Father; and unto him be

all the glory, for ever and ever, through Jesus Christ. Amen.

Sister Amelia Margetts sang the hymn, "Praise to the man who communed with Jehovah," as translated into the Spanish language by Sister Samantha B. Foley.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

TESTIMONIES IN BRONZE AND STONE.

I was unavoidably detained from the first session of the conference and, therefore, missed what was undoubtedly the valuable instructions given on that occasion. I rejoice, however, with my brethren, that I have the opportunity of being present this afternoon and partaking with you of the spirit that has evidently come into this conference; and I am delighted, for one, to have my mind refreshed upon the duties and obligations that I owe, in common with you, to the Gospel of Jesus Christ.

I rejoice in the great truths that President Penrose has presented to us this afternoon. I rejoice to be reminded that the truth remains, and that we find it, notwithstanding the lapse of years, the same as in former times. It certainly is refreshing to have this thought in our minds, namely, that the truth is always the same; but that as the years go by, the volume of it enlarges, and the witnesses to it increase, and more and more the attractions about it multiply as the years go by. In this connection I would like to call your attention to the growth of interest that we find in coming up to the headquarters of the Church and visiting this Temple Block, where